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THE CHURCH RECORD.

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Historical.

From the Fulham Manuscripts.

A TRUE ACCOUNT *of a conference at Lambeth, Dec. 27th,* 1697.

(Continued from page 392.)

INTERLOCUTORS.

C., Thomas, Lord Archbishop of Canterbury.
L., Henry, Lord Bishop of London.
By., Mr. Byrd.
P., Mr. John Povey.
Bl., Mr. Blair.
M., Mr. Marshall.
H., Mr. Harrison.

C. Well, Mr. Byrd, now if you please, let us hear what you have to say to these things.

By. My lord, Mr. Blair has said several things by which he would make it appear that Sir Edmund has mightily obstructed the business of the college. Now, my lord, to show the contrary, first of all we produce here an extract out of the council books at a council after the last fleet came in, and Mr. Blair was restored to the council, which I shall here read, (the minute of council he read was something to this purpose, that the governor, acquainting the council that he had been represented in England as one that had trampled upon the clergy and ruined the college, etc., and Mr. Commissary Blair being particularly interrogated about this, said he knew nothing of it, and that the expressions were very strange. Then immediately the governor read the Bishop of London's letter to him, and showed that it contained these expressions.)

Bl. Is this a minute taken out of the council books?

By. Yes, sir.

Bl. I am sure it was never read in council while I was there. But suppose it were true, what is this to the purpose? my saying that I knew nothing of these expressions, and thought them very strange, for I took the question to be accusation of me, as if I had wrote home these expressions for England, to which that answer was pertinent enough. But, my lord, the time is remarkable when it is said that I said the expressions were strange, viz., that it was before I knew that they were any body's expressions; for it is said that afterwards he read my Lord of London's letter wherein these expressions were contained; though, my Lord of London's letter was not read, but only the governor pretended to repeat or recapitulate two or three lines out of it.

L. Mr. Blair might very well say the expressions were strange, for indeed, my lord, I wrote very frankly and warmly to Sir Edmund Andros, and instead of giving me any satisfaction it seems he carried my letter to the council and made a noise of it there.

C. I should have been apt to say myself that the expressions were strange, for it seems the question was not about the befriending or not befriending the college, but concerning the softness or harshness of the expressions.

By. But, my lord, here is another thing of yet greater weight. The governor at the meeting of the college, proposed the question whether he had been an obstructer of the college, and the answer is (here he read something to this purpose, that he had been so far from being an obstructer, that he had been ready and forward upon all occasions to promote the business of the college.)

Bl. Sure, sir, that is no extract out of the college records.

By. No, my lord, this is a certificate from two of the governors of the college, my father and Captain Randolph.

Bl. My lord, if this had signified any thing, it should have been taken out of the college minutes. But I must desire your grace to observe, in the first place, how unfair a question this is, which cannot be answered without accusing a governor to his face; and then, that instead of taking the answer out of the proper record, they only bring a certificate from two men that have a dependence in the governor.

By. A dependence, sir?

Bl. Yes, sir, I say a dependence.

By. My lord, the governor has no other way to justify himself, but by the testimonies of persons that are concerned.

H. My lord, I can give your grace an account of this question that was put to the governors of the college, for I was then clerk to the college. A meeting of the governors of the college was called to choose a rector, which they are to do yearly by their charter. They met in the governor's great hall. Before they proceeded to the election, the governor said he was never wanting to the college in any thing, and if any of them knew any thing to the contrary, desired them to say. Nobody saying any thing, they proceeded to the election of the rector, and I wrote nothing at all down of this, taking it to be only some by discourse. After the rector was chosen, I began the minutes of the day with an account of that election, and so went on to other business that was done. The governor and secretary Wormley in the meantime came and looked upon the minutes, at a sideboard where I was writing, and finding nothing minuted of the governor, they asked me what I meant that I did not set down the vote about the governor; I told them I heard no vote about the governor, for all questions used to be put by the rector, and the votes gathered by him; but if his Excellency would have any thing entered about that business, that I would ask the rector and governors, and know what question was put and how it was answered. Upon this the governor spoke again to the rector and governors of the college, and told them that he expected somewhat should be entered concerning what he had spoke, and got the rector to put the question whether they knew that the governor had obstructed the business of the college. They were strangely confounded and surprised with this question. Some answered they knew nothing of it; others, they had said nothing of it; others, they had written nothing of it. I began to take their sense in minute, as right as I could, but the governor, and secretary Wormley, and Col. Byrd would give me no rest, alleging that I did not take the minutes full enough for the governor's honor and vindication. At last I asked them how they would have it, and wrote their sense on a scrip of paper, but perceiving that it was a vote that was like to cause great division, I entered it not into the book, till I had consulted those that were present, and so entered it according to the sentiment of the majority; but not so complimenting as the governor would have had it. But he had no way to help himself, for the governors of the college were so angry that they suffered themselves to be surprised with such unfair votes, which could not be safely answered but one way, that they seemed to be resolved, if the governor brought it in again, to throw it quite out. So it stood upon the minutes as it was, but far short of the certificate these two gentlemen give it.

Bl. My lord, I would fain know if the worst governor that ever was, should ever put such a question to any meeting of the subjects of his government as this—Am I an ill man?—whether they would think it fit to accuse him to his face or rather to decline the answer.

By. But what other way has a governor then to vindicate himself?

Bl. Yes, it is a much better way, if his actions will vindicate him: e. g. speak to the particulars and show us what his conduct has been as to the subscriptions, lands, revenues, and other things relating to the college, and by these it will be seen whether he has been a friend to it or not.

By. Well, sir, I will come now to answer the particulars.

M. Pray give me leave first to ask one thing upon occasion of what Mr. Blair said that the minute of council was never read in council.

That seems to be a very strange way. Pray, sir, is it the custom to read the minutes of council in council ?

Bl. No, Sir ; among other things, this abuse is so great that we never know what is entered in the council books, whether it be the sense of the council or not.

By. But any gentleman of the council may command a sight of the books when he pleases.

Bl. I know not what others may do, but I could never have that liberty ; I have waited on the clerk, time after time, for a sight only of some order relating to myself, and could not come to the sight of it till it was past time to remedy it.

C. It is a very strange thing here, where we have other guess clerks than any they have there, we do often see that the minutes of the council are rectified by advice of the members that were present. Well, Mr. Byrd, if you please, go on with your answers.

By. The first objection, my lord, was about the subscriptions. I find nothing in this but that the council and the great men do not pay. What is this to the governor? Then, that the council threw out the bill for facilitating the payment of the college subscriptions. What is this to the governor? there might be a thousand reasons for throwing out that bill.

Bl. My lord, as little as all this is to the governor, our council of Virginia has such an immediate dependence on him, that whatever way the governor goes they generally follow : what else should be the reason that those very men who were the forwardest to subscribe in Governor Nicholson's time, should be the backwardest to pay in Sir Edmund Andros's time ?

C. Has the governor paid his own subscription ?

Bl. My lord, he never subscribed anything.

By. The subscriptions, my lord, were before his time.

C. Nor has he given nothing towards it ?

Bl. My lord, when I left the country he had given nothing; what he has done since I know not.

C. I confess it is a very ill sign that a governor encourages the thing with others, if he gives nothing himself. But I think I have been told that he gives bricks towards building the chapel.

By. My lord, Sir Edmund did really give an order to my father, if the governors of the college would carry up the chapel, to pay for the bricks ; but the governors of the college slighted it and told him they had no money to carry up the chapel ; but I am very certain that the governor gave such an order to my father, and here is the copy of it.

P. It was written home to us, and we took it for granted that he had given the bricks.

Bl. No, sir, he never gave a brick.

C. But Mr. Byrd says he will engage for him that he shall give the bricks still.

By. My lord, I will, for here is the order still.

Bl. I find it has been very confidently reported, that the reason why he had not these bricks was that the college slighted the gift. Now, My lord, I know all the parts of that story so well that if your grace would please to hear it, it would appear as plain as day light that the college were so far from slighting, that they accepted of that gift in the thankfullest manner, but yet could not have the bricks.

C. This is as material to the business as any thing ; let us have it, sir.

Bl. My lord there was a west country fleet a going out of Virginia for England, on which occasion this gentleman's father, Colonel Byrd, was down at a place called Kirkotan, where this fleet was made up. While he was there he received this order concerning the bricks that Mr. Byrd speaks of, upon which Colonel Byrd and some others of the governor's friends wrote home for England that the governor had given the bricks ; but all this while the college knew nothing of the bricks. As Colonel Byrd returned to his own house, my house being in his way, he did me the favor to make me a visit—I was then sick. Among other news concerning that fleet, he told me, as a piece of news, that he thought would be very acceptable to me, that the governor was becoming a friend to the college ; and with that he pulled a letter out of his pocket, the original I suppose, of this letter Mr. Byrd speaks of, wherein he ordered him, if the college should carry up the chapel together with the rest of the building, to pay for the making the bricks of the said chapel. I told him I was very glad of it, for the example of it would go a great way towards the bringing in our subscriptions. I asked him likewise, if I might say any thing of it. He told me that I might tell it to any of the trustees of the college that I might happen to see, but that the governor would take his own way to propose it to them at their meeting ; so I talked of it to any of these gentlemen I happened to see, as a piece of good news, and I told them we should hear more of it at the next meeting of committee.

C. My lord, this committee was made up of the rector and five or six of the governors of the college that lived nearest the place, who met usually once a month, at the college to inspect the carrying on of the building ; but, my lord, that committee came, I was not at it indeed, for I was so sick of a fever and ague that I could not stir abroad ; but I had taken care to prepare them all for the kind acceptance of the governor's gift, which I expected would have been proffered to them at that meeting. But I was strangely surprised to understand that there was no such proposition made to them, and so no mention of it. Upon this, I spake to Mr. Hadley, the surveyor of our building, who was pretty well in favor with the governor, and desired him to wait upon his Excellency and to let him know that Colonel Byrd had acquainted me with his Excellency's design of giving bricks for the chapel, and that I was in hopes the governors of the college should have heard something of it at their last meeting, for it was only they that could determine whether they could carry up the chapel together with the rest of the building ; but since nothing was said of it to them, I desired that Mr. Hadley would try whether his excellency would give him leave to propose it to them at their next meeting. The answer Mr. Hadley brought me was, that the governor still talked of giving the bricks, but that he found he was not willing that I should meddle with it at all. So, my lord, the time went on, and we heard no more of this gift till at last, there being another committee to meet the latter end of July, last year, I urged Mr. Hadley to wait upon the governor again, and to represent to him that the season of the year was so far advanced, that if the bricks were not made very speedily they could not be made that year; and, therefore, begged of him that if he would not give me leave to make the proposition to the committee, that he would employ him to whom he had talked so much of this gift to do it, that we might order the bricks to be made with all expedition. Upon this, Mr. Hadley waited again upon the governor, and what passed between them I do not know. But Mr. Hadley told me with an abundance of joy, that he had now got leave from the governor to make the proposition about the bricks to the next committee. And accordingly, at the next committee, where I was present, he acquainted the governors of the college that he had orders from his Excellency to propose to them, that if they would carry up the chapel together with the rest of the building, he would pay for the bricks that should go to the building of the chapel, at the rate they had given to Colonel Park for their other bricks viz. : 14*s.* a thousand. Upon this proposition, the governors of the college presently ordered more brickmakers to be set to work, and appointed two of their number, viz., one Mr. Edwards and myself to wait upon the governor next day, to return him their hearty thanks for this generous proffer, and to acquaint him that they had resolved immediately to comply with it ; and for that end had set up another stool of bricks, and would lay the foundation of the chapel with all expedition. If any of these gentlemen doubt the truth of this, here I have the very original order under the clerk of the college's hand to produce. For we took it out to have it in readiness for Sir Edmund, who, often when he would baulk verbal messages, asked if we had 'em in writing. Accordingly, my lord, next day Mr. Edwards and I, went and waited on the governor at his house, and Mr. Fouacé, who was just come from England, and was resolved to see the governor, desired that he might go along with us. It fell to my turn,being the eldest in commission, to make the governor the compliment. I did it as well as I could, telling him that Mr. Hadley, having yesterday, in his Excellency's name, made a generous proposition to the college, viz. : that if they would go upon the chapel, his Excellency would pay for the bricks, the governors of the college had ordered Mr. Edwards and myself to wait upon him to return their most hearty thanks for this generous proffer, and to acquaint him that in compliance with it, they had ordered a new stool of bricks to be set up, and that they would lay the foundation of the college with all expedition, and carry it up as high above ground before winter as the season and weather would permit.

My lord, he heard me with a strange gravity in his countenance, and when I had done, the first word he said (I shall never forget it) was this, directly or indirectly (says he) I gave no such order to Mr. Hadley. Sir, said I, it is very strange that Mr. Hadley should do such a thing, without orders. I confess I had not the least doubt of his orders for I know your Excellency was upon such a thing before ; I heard first of it from Colonel Byrd. Yes, says he, I gave orders to Colonel Byrd about it, and I desired him to speak to you of it, and I believe he did speak to you ; but you thought it not worth your while to mind it then. Now you may take your own course. I first made an apology for myself—confessing indeed, that Colonel Byrd told me of the thing as a piece of news, but not as from his Excellency ; far less, that he desired me to act any thing in it, on the contrary, that he told me his Excellency would take his own way to propose it to the governors of the college. I told him likewise, how that after I saw the thing was delayed, I had sent Mr. Hadley to his Excellency, and that I had particularly, by him, offered my service to propose it, and that the answer he brought me was that he found his Excellency did not care that I should meddle in it. But

at last, my lord, I endeavored yet to bring him to the thing, telling him that though there had been some mistake either in Colonel Byrd or Mr. Hadley or myself, yet I hoped his Excellency would not on that account, retract his designed bounty to the college; that it was a thing would do a great deal of good, and would by the example of it, be a great means to bring in our subscriptions that were due. But after all, I could not prevail; he grew hot upon it, as if we had really slighted him, and told us we should not have a brick. This is the true account of that matter. The governors of the college were far from refusing his gift, on the contrary, they accepted it with all thankfulness, but he himself retracted it as I have told.

By. It was your own fault that you had them not, for here is the order.

C. But if that order never came regularly before them, what could they do?

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

THE SLANDERER.

THE slanderer is an enemy, as the most fierce and outrageous, so the most base and unworthy that can be: he fighteth with the most perilous and most unlawful weapon, in the most furious and foul way that can be. His weapon is an envenomed "arrow, full of deadly poison," which "he shooteth suddenly and feareth not:" a weapon which by no force can be resisted, by no art declined, whose impression is altogether inevitable and unsustainable. It is a most insidious, most treacherous and cowardly way of fighting; wherein manifestly the weakest and basest spirits have extreme advantage, and may easily prevail against the bravest and worthiest: for no man of honor or honesty, can in way of resistance or requital design to use it, but must infallibly without repugnance be borne down thereby. By it the vile practiser achieveth the greatest mischief that can be. His words are as the Psalmist saith of Doeg, "devouring words," ("Thou lovest all devouring words, O thou deceitful tongue,") and "A man," saith the wise man, "that beareth false witness against his neighbor, is a maul and a sword, and a sharp arrow," that is, he is a complicated instrument of all mischiefs; he smiteth and bruiseth like a "maul," he cutteth and pierceth like a "sword," he thus doth hurt near at hand; and at a distance he woundeth like "a sharp arrow;" it is hard any where to evade him or get out of his reach. "Many," saith another wise man, the imitator of Solomon, "have fallen by the edge of the sword; but not so many as have fallen by the tongue. Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in its bands. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The death thereof is an evil death, the grave were better than it." Incurable are the wounds which the slanderer inflicteth, irreparable the damages which he causeth, indelible the marks which he leaveth.

The slanderer is plainly a fool, because he maketh wrong judgments and valuations of things, and accordingly driveth on silly bargains for himself, in result whereof he proveth a great loser. He means by his calumnious stories, either to vent some passion boiling in him, or to compass some design which he affects, or to please some humor that he is possessed with; but is any of these things worth purchasing at so dear a rate? Can there be any valuable exchange for our honesty? Is it not more advisable to suppress our passion, or to let it evaporate otherwise, than to discharge it in so foul a way? Is it not better to let go a petty interest, than to further it by committing so notorious and heinous a sin; to let an ambitious project sink, than to buoy it up by such base means? Is it not wisdom rather to smother, or to curb our humor, than by satisfying it thus to forfeit our innocence? Can any thing in the world be so considerable, that for its sake we should defile our souls by so foul a practice, making shipwreck of a good conscience, abandoning honor and honesty, incurring all the guilt, and all the punishment, due to so enormous a crime? Is it not far more wisdom, contentedly to see our neighbor enjoy credit and success, to flourish and thrive in the world, than by such base courses to sully his reputation, to rifle him of his goods, to supplant or cross him in his affairs? We do really, when we think thus to depress him, and to climb up to wealth or credit by the ruins of his honor, but debase ourselves Whatever comes of it (whether he succeeds or is disappointed therein,) assuredly he that useth such courses, will himself be the greatest loser and deepest sufferer.—*Barrow.*

NECESSITY OF RENEWEDESS OF HEART.

AND for the necessity of renewedness of heart; to demonstrate that, I will only crave of you to grant me that the performance of any one duty towards God is necessary, and then it will prove itself; for it is certain no duty to God can be performed without it. For it is not a fair outside, a slight performance, a bare work done, that is accepted by God; if it were, Cain would deserve as much thanks for his sacrifice as his brother Abel; for in the outside of them there was no difference, unless perhaps on Cain's side, that he was forwardest in the duty, and offered first. But it is the insides of the action, the marrow and the bowels of it, that God judges by. If a sum in gross, or a bag sealed up, would pass for payment in God's audit, every man would come and make his accounts duly enough with him; and what he wanted in gold for his payment, should be made up in counters. But God goes more exactly to work, when he comes to call thee to an account of thy stewardship; he is a "God of thoughts," and a "searcher of the heart and reins," and it will then be a harder business to be found just when He examines, or "clear when He will judge." The least spot and blemish in the face of it, the least maim or imperfection in the offering, the least negligence or coldness in the performance, nay, the least corruption in the heart of him that doth it, had utterly spoiled the sacrifice. Be the bulk and skin of the work never so large and beautiful to the eye, if it came not from a sanctified, renewed, gracious heart, it will find no acceptance, but that in the prophet, "Who hath required it at your hands?" This is not *that* God is taken with, or such as He commanded: it may pass for a compliment, or a work of course, but never be valued as a duty or real service. Resolve thyself to dwell no where but in the Church, and then (like Simon Stylites in Eusebius) plant thyself continually in a pillar, with thy eyes and words fixed, and shot up perpetually towards heaven. If there be not a spirit within thee to give light to the eyes, to add sighs and groans to the voice, all this that thou hast done is nothing but as a blind man's pretensions to sight, and a dumb man's claim to speech; and so in like manner in all our duties which the world and carnal men set a price on; and the reason is, because every spiritual seeming work done by a natural man is not so: it is nothing less than that which it is said to be. His prayers are not prayers—lip-labor, perhaps, but not devotion; his serving of God is formality, not obedience; his hope of heaven not a hope, but a fancy. If God or Satan, a judge or a tempter, should come to reason with him about it, he would soon be worsted, and never be able to maintain his title to it. In brief, the fairest part of a natural man, that which is least counterfeit, his desire and good affections to spiritual things, these I say are but false desires, false affections. They have no solidity or permanency in the will, are only fluid and transitory: some slight sudden wishes, tempests, and storms of a troubled mind, soon blown over: the least temptation will be sure to do it. They are like those wavering prayers without any stay of faith; "like a wave of the sea driven by the wind and tossed." That being which they have is counterfeit; they are not that which they are taken for. We are wont to say, that acts are distinguished by their objects; he sees truly which judges the thing to be that, that it is. It is true, indeed, that another man sees that he takes to be blue for green, but he does not see truly; so also he only willeth a good thing, that wills that in it which is truly good. Generally you may mark, that in such desires of spiritual things, it is some carnality that moves unregenerate men; somewhat it is that may please the flesh, and then it is not the spiritual but the carnal part of it, *that* is their object which they would woo and make love to; which you may judge of by this, that they are frequent and importunate in their wishes for glory, seldom or never for grace, (though that also may be wished for carnally, to make us more renowned and better esteemed in the world.) For the most part they desire glory, for that will make them happy, and out of danger of worldly misfortunes; remission of sins, for these lie heavy on their consciences, and give them many a twinge that they would fain be eased of, but seldom petition for grace, as if holiness, without other conveniences or gains, were not worth the having. And this arises from hence, that our love of Christ grows by sending out and fastening our affections on Him as an object fittest for our turns, that will advantage us most; but not by receiving in his image and shape into our souls: this, indeed, would make us not only love, but imitate Him, and, having once tasted, long after Him; this would sanctify our souls, whereas the other doth but only satisfy our greedy affections.

By what hath been said, it is plain enough, that grace is of absolute necessity to performance of any holy work acceptable to God; that without it whatsoever is done in spiritual matters is carnal, not indeed spiritual, but equivocally and absurdly so called. The natural man's desires of heaven, are not desires of heaven; his faith, no faith; his believing of the Scripture, infidelity; because he doth not apply them particularly to himself to obey them. In some, when he prays, hopes, or gives alms, he does somewhat indeed, and it is well done of him; but he doth not truly either pray, or hope, or give alms: there is some carnality in them, that hath poisoned them, and quite altered the complexion, the constitution and inward qualities of the work. And then indeed how impatible should every Christian be of this coloquintida within him! There is *mors in ollâ*, as the prophet once spake, that is, "death in the pot," that so infects and kills every thing that comes out of it. How then should we abhor, and loathe, and detest

this old leaven that so besours all our actions, this heathenism of unregenerate carnal nature, which makes our best works so unchristian !—*Hammond.*

THE LAW BY WHICH THE ACTIONS OF MEN ARE DIRECTED TO THE IMITATION OF GOD.

God alone excepted, who actually and everlastingly is whatsoever He may be, and which cannot hereafter be that which now he is not: all other things besides are somewhat in possibility which as yet they are not in act. And for this cause there is in all things an appetite or desire whereby they incline to something which they may be: and when they are it, they shall be more perfect than now they are. All which perfections are contained under the general name of goodness. And because there is not in the world any thing whereby another may not some way be made more perfect, therefore all things that are, are good. Again, since there can be no goodness desired which proceedeth not from God himself as from the supreme cause of all things, and every thing doth after a sort contain, at leastwise resemble, the cause from which it proceedeth; all things in the world are said in some sort to seek the highest, and to covet more or less the participation of God himself. Yet this doth nowhere so much appear as it doth in man, because there are so many kinds of perfections which man seeketh. The first degree of goodness is that general perfection which all things do seek, in desiring the continuance of their being. All things, therefore, coveting as much as may be to be like unto God in being ever, that which cannot hereunto attain personally doth seek to continue itself another way, that is, by offspring and propagation. The next degree of goodness, is that which each thing coveteth by affecting resemblance with God in the constancy and excellency of those operations which belong unto their kind. The immutability of God they strive unto, by working either always, or for the most part after one and the same manner; his absolute exactness they imitate by tending unto that which is most exquisite in every particular. Hence have arisen a number of axioms in philosophy showing how "the works of nature do always aim at that which cannot be bettered."

These two kinds of goodness rehearsed are so nearly united to the things themselves which desire them, that we can scarcely perceive the appetite to this in reaching forth her hand towards them. But the desire of those perfections which grow externally is more apparent, especially of such as are not expressly desired, unless they be first known, or such as are not for any other cause than for knowledge itself desired. Concerning perfections in this kind, that by proceeding in the knowledge of truth, and by growing in the exercise of virtue, man amongst the creatures of this inferior world aspireth to the greatest conformity with God,—this is, not only known to us whom he himself hath so instructed, but even they do acknowledge who amongst men are not judged the nearest unto Him. With Plato, what one thing more usual than to excite men unto the love of wisdom, by showing how much wise men are thereby exalted above men; how knowledge doth raise them up into heaven; how it maketh them though not gods, yet as gods, high, admirable and divine? And Mercurius Trismegistus, speaking of the virtues of a righteous soul, "Such spirits," saith he, "are never cloyed with praising and speaking well of all men, with doing good unto every one by word and deed, because they study to frame themselves according to the pattern of the Father of spirts."—*Hooker.*

ON CONSCIENCE.

Conscience is that light which God hath set up in every intelligent and rational creature, to direct them, admonish and censure them; it exercises the office of law-giver in directing them; of a monitor and witness to advertise or testify for or against them: of a judge to sentence them.

Conscience is the clearest beam of divine light, and of the image of God, in the soul of man; it is the purest fountain of morality; and that which most hardly admits of a wrong bias. When men are most corrupt in their judgments, vicious in their wills and affections, debauched in their profane practices; yet their conscience will still check and challenge them.

Conscience is a light which God hath set up in man to be a witness. The malice of devils and men cannot totally extinguish it, but of necessity they must believe there is a God to judge and punish them, notwithstanding all their endeavors to extinguish this light, and of their desires to believe that there is not a God. They may sear, cauterize, and stupify their conscience, yet, as a drunken man, it awaketh out of sleep, though it speak not distinctly and efficaciously. So much, however, shall they know by the voice and smotherings of it, that it is alive. Conscience is either the best friend or the worst enemy a man hath.

Conscience is of high esteem amongst all. It is our perpetual companion, and most useful in all our actions; it is much spoken of, but little known,—much professed, but little prastised. Some mistake the very nature of conscience so far, that they take other things for it; and that which is will, humor, and interest in them, they call their conscience. The reason of this seems to be, conscience is a thing tender and sacred, and not to be violated, and they flee to it as a sanctuary. If you ask them a reason for what they do, instead hereof they will tell you it is their conscience; if you ask them a reason why they will not do such things, which either the law of God or human authority commands, they will tell you it is for their conscience sake they cannot do it. You must stop, and go no farther: this is a sufficient salve for all things: this is the strong buckler under which men may do all things or nothing, according as their will, humor, or interest inclines them; it is ready upon all occasions. You can no sooner draw the sword of the sharpest wit and strongest reason, nor bring forth the most express precepts of the word of God, nor any law or ordinance of man, enforced by the strength of supreme authority, but the buckler of conscience is ready at hand to repel all that can be said; the exercise of this piece of armor is so easily learned, that the dullest blockhead can take it up at the first reading.

Others there are who very unhappily mistake the measures, authority, and limits of conscience, allowing it more than is due to it, extending its legislative power beyond whatever God assigned it. It is most fit that in a matter of so much importance, we make some inquiry after the nature, power, and office of conscience.

Conscience, as to the signification of the name, imports a knowing together with another. There is a *science* presupposed, and a *conscience:* this may relate either to God or to ourselves. God knows a thing, and together with God we know it: or it may relate to ourselves. We know speculatively by the word of God, and by sure reason, that such a thing is good; and yet by a reflex knowledge, we know also that we have neglected and not done that good. The direct act of our knowledge is *science;* the reflex act, whereby we consider our ways and doings, is that which more precisely is *conscience.* Knowledge directs conscience, and conscience presupposes knowledge.

Conscience is a natural faculty of the rational soul; and to shun philosophical niceties, metaphysical precisions and unintelligible definitions, and deal so plainly in a matter of so much importance as can be, we find no necessity to make conscience a faculty in itself, really distinct from the other faculties of the soul, but to be radically and upon the matter the same with them, and is exercised in all the faculties of the soul, in the understanding, will, memory, etc. Our understandings must make conscience to inquire after the knowledge of some things. Our memories must make conscience to retain. Our wills must make conscience to desire or hate.

But if it shall be inquired to which of the faculties conscience is to be reduced, and in which of them doth it specially reside? we hesitate not to say, that it is radically in the understanding; this being the principal faculty of the soul. Conscience is the clearest beam, and the most eminent ray of knowledge in the understanding, the most divine thing in man, the very eminence, cream, and flower of the soul.—*Archbishop Leighton.*

THE TRUE DIGNITY OF MAN DESCRIBED.

The things which are the brightest ornaments of human nature, and which alone constitute its very glory, are holiness, piety, and faith; and these are treated as if they were the most despicable and ignominious things in the whole world. Among Christians, or those who are called by the name, it is the greatest of all scandals to be a Christian in deed; we have long since lost the true names of things; candid simplicity of manners is despised as rusticity; lively religion is called the delirious dream of superstitious notions; and gentleness, dulness and stupidity; while pride has usurped the name of magnanimity, and craft that of wisdom. Thus we turn glory into shame, and shame into glory: and because few are able to discern what tends to their eternal happiness, they squander away the whole day of this short life in pursuing and catching at the false and fictitious forms of it; yea, they seek a lie, "lying vanity." And they who heap up riches, seem to be wise both in themselves and others; but, oh! how far from it, and with how base a lie do they impose upon themselves! for these riches are spent upon gratifying their palate, and ministering in other respects to their luxury. Into how foul a gulf do they throw what they have labored so eagerly to gain! Or, if they hoard up their wealth, how soon do they pass over their property to their heirs! Men hunt after fame and vain-glory, and when they seem to have caught it, feed upon air, and become the slaves of all, even the meanest, for a thing of nought. And as for pleasure, who is so senseless as not to know how deceitful a lie it proves at last? It drives men into a weak frenzy to run after the most trifling objects of pursuit, which fly from them like bees, who, if they are taken, yield but a drop of honey, and repay the spoil of it with a painful sting—a sting which, alas! reaches the very heart. Religion is a high, sublime thing, royal, unconquerable, unwearied: but pleasure is low, servile, weak, and withering. Religion is neither attended with sickly disgust in the enjoyment, nor bitter repentance in the reflection; but what the world calls pleasure, is attended with both. Hear, my young friends, hear the divine voice of celestial wisdom calling you, with fervent

affection and a loud cry, from the trackless ways of error, and precipices of misery. How long, does she say, how long will ye love vanity and seek after leasing? He that seeks me shall not be wearied in running hither and thither, but shall find me sitting at his door and waiting admittance; and he who finds me need seek nothing else, unless he be one whom a life of real happiness cannot satisfy. Oh! that the indefatigable labor and industry with which men pursue flattering and uncertain enjoyments may stir up your minds to exert at least an equal diligence in this sublime and most blessed pursuit; for if, as St. Chrysostom speaks, it may seem indecent for me to press you farther to such an attachment to these objects as they require, it will be a lovely thing to give it without farther solicitation. But to proceed: "How long will ye love vanity and seek after leasing?" Can any one deny that this is the character of almost every thing that is to be found in human life? Should a man proclaim this in every company with a loud voice, he would soon pass for a lunatic; but certainly he might reproach them with the general madness which reigns among mankind, not only among the vulgar that he meets with in the streets, but the philosophers disputing in the schools, the counsellors pleading in our courts of judicature; yea, the senators and nobles that sit in the most august assembly. And, oh! how happy are they, of whatever order, whom the hand of God draws out of the crowd, and turns their minds from these various, lying, and transitory vanities, to the pursuit of true and lasting good! Happy they whom He, by a wonderful interposition of grace in their favor, sets apart as dear to Himself.—*Ibid.*

"BEWARE, beware ye diminish not this office, for if ye do, ye decay God's power to all that do believe. Christ saith consonant to the same, '*Nisi quis renatus fuerit è supernis, non potest videre regnum Dei:*' Except a man be born again from above, he cannot see the kingdom of God. He must have a regeneration. And what is this regeneration? It is not to be christened in water (as these firebrands expound it), and nothing else. How is it to be expounded, then? St. Peter sheweth that one place of Scripture declareth another. It is the circumstance and collation of places that make scripture plain. '*Regeneremur autem,*' saith St. Peter, and we be born again. How? '*Non ex semine mortali, sed immortali:*' Not by a mortal seed, but by an immortal. What is this immortal seed? '*Per sermonem Dei viventis:*' By the word of the living God, by the word of God, preached and opened. Thus cometh in our new birth.—*Latimer's Sixth Sermon before Edward the Sixth.*

Ecclesiastical Intelligence.

MAINE.

The corner stone of St. Mark's church, Augusta, was laid the last week. Religious ceremonies were performed by the Rev. Mr. Freeman, assisted by the Rev. Mr. Babcock of Gardiner.

NEW-HAMPSHIRE.

MANCHESTER.—We noticed, a week or two since, that an effort was making to establish a church in this flourishing and promising town. We learn the following facts from a private letter written to the bishop. Service was held there for the first time, on Sunday, the 11th inst., when the Rev. Mr. Ten Broeck, of Concord, N. Hampshire, preached. On Sunday last, the Rev. Mr. Edson, of Lowell, preached. In the forenoon, the congregation numbered about one hundred and thirty persons, and in the afternoon, two hundred. On Monday evening last, a meeting was held of those individuals who were decidedly attached to the church, and it was ascertained that there were from forty to fifty in the town; and a strong desire is felt to have the church established there. Between two and three hundred dollars were subscribed at this meeting, towards sustaining worship. It is understood that the Amoskeag Company will give the land whereon to build a church edifice, and a committee was chosen to see what could be done in furtherance of that object.

We hope that this opening will not be lost sight of: Manchester is destined to be a great manufacturing city, and it is important that the church should be planted there at the earliest possible moment.—*Ch. Witness.*

MASSACHUSETTS.

On Sunday, 18th ult., Bishop Griswold, preached in Wilkinsonville, and confirmed sixteen.

On Sunday morning, 25th, consecrated St. John's chapel, on Jamaica Plain.

RHODE ISLAND.

On Monday evening, Bishop Griswold preached in Woonsocket, and confirmed fourteen. On Wednesday evening, 21st, preached in Grace church, Providence, and confirmed eleven. On Thursday morning, preached in same church, and ordained Azel D. Cole, Thomas L. Randolph, and Samuel Goodale, to the holy order of deacons, and administered the communion. Same evening, preached in Bristol, and confirmed two. Friday morning, preached in Bristol, and admitted to priests' orders the Rev. Thomas F. Fales. Friday evening, preached in Warren, and confirmed ten. —*Ch. Witness.*

At a Special Ordination held in Grace Church, Providence, R. I., on the 22d inst., by the Right Rev. Bishop Griswold,—Samuel Goodale, Thomas S. Randolph, and Azel Dow Cole, Alumni of the General Episcopal Theological Seminary, were admitted to the order of Deacons. Morning service was read by Rev. Mr. Clemson, of Philadelphia; Rev. Francis Vinton, of Rhode Island, presented the candidates; and the communion was administered by the Right Rev. Bishop, assisted by Rev. Mr. Clemson. A number of the clergy were present, besides those who took part in the exercises.—*Ib.*

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Dutchess County. Seventh Sunday after Trinity and St. James the Apostle, July 25, in St. Anna's Church, Fishkill Landing, admitted to Priests' Orders the Rev. Freeman C. Clarkson, Deacon, the minister of the parish. Morning Prayer was read by the Rev. Robert B. Van Kleeck, rector of St. Paul's Church, Troy, (who also presented the candidate,) assisted by the Rev. Robert Shaw, rector of Trinity Church, Fishkill, who read the Lessons, and the sermon preached by the Bishop. The Rev. Samuel Phinney, Principal of the Orange County Institution, Newburgh, was also present and assisted in laying on of hands.

In the afternoon confirmed 9.

Monday, July 26, instituted Mr. Clarkson into the Rectorship of the same Church. Morning prayer was read by the Rev. George B. Andrews, rector of Zion Church Wappinger's Creek, assisted by the Rev. Henry Waterman, of the Diocese of Rhode Island, who read the lessons; the keys of the Church presented to the new incumbent by James Rumsey, M. D., Church-warden; and the Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene county, Consecration A. M., Confirmation P. M., Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, Columbia county. Institution A. M., Confirmation P. M. Tuesday 17, Christ Church, Poughkeepsie, Dutchess co. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, Putnam county, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle. Tuesday, 24, North Salem, Westchester county. 25, Somers. 26, Bedford. Saturday 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

The Rev. Kingston Goddard has accepted a call to Emmanuel Church, in the city of Brooklyn, and will enter on the duties of the parish, if his health permit, early in November.

The above church is now in progress of erection, to be of brick, of the Ionic order, and will be ready for occupation in the fall.—*Journal of Commerce.*

WESTERN NEW-YORK.

CHANGES.—The Rev. G. D. Gillespie has resigned the missionary charge at Liverpool, Onondaga county, and accepted a call to the charge of St. Mark's church, Le Roy, to which place he has removed, and requests letters and papers intended for him to be directed accordingly.

The Rev. Henry L. Storrs has resigned the Rectorship of St. Stephen's Church, New Hartford, and accepted that of St. John's Church, Yonkers. He is succeeded in New Hartford by the Rev. Hobart Williams, who has entered upon his duties there.—*Gos. Mess.*

WISCONSIN.

The Rev. J. H. Hobart having been transferred to the diocese of the Rt. Rev. Bishop Kemper, requests that all papers may be hereafter directed to him, at Milwaukie, Territory of Wisconsin.—*Churchman.*

FOREIGN.—ENGLAND.

CHURCH MISSIONARY SOCIETY.

Our London papers, received by the Acadia, contain an interesting account of a Special General Meeting of this Society, which was held at Exeter Hall, on Friday the 16th ult., to consider the propriety of acceding to a proposition which the Bishop of London had made to the Committee.

From the London Record, of 19th July, which contains a very full account of the proceedings of this meeting, we learn that, "In consequence of some intimation to that effect having been made at the last Annual Meeting, there was a very full attendance of clergymen and others who take an interest in the welfare of the Society. Amongst those on the platform were—the Earl of Chichester, Lord Ashley, M. P., Lord Teignmouth, Sir E. Codrington, Hon. and Rev. Baptist Noel, Rev. E. Bickersteth, Rev. J. Cunningham, Rev. T. Glynn, Rev. J. Rice, Rev. J. Pratt, Messrs. Coates, Vores, Burgess, Hughes, D. Wilson, &c. &c.

"After prayers by the Clerical Secretary,

"The Earl of Chichester, as President of the Society, having taken the chair, proceeded to explain the objects for the consideration of which the meeting had been called. He could not conceal from himself, nor did he wish at all to conceal

from the meeting, that the proposition now about to be submitted for approval and adoption was one that demanded the most grave deliberation. The Church Missionary Society had existed upwards of forty years, and from the vast number of its members, and the large extent of the funds placed at its disposal, it had became a very important body. Its missionary labors had been progressively increasing, and within the last few years fresh fields had been opened, which afforded still more favorable opportunities for extending the sphere of its operations in various parts of the world. He alluded more especially to the introduction of Episcopal authority into the colonies, at which auspicious circumstance every true friend of religion could not but have rejoiced. It would be recollected that, at the last annual meeting, he had felt it his duty to advert to a proposition made to him as President of the Church Missionary Society, the object of which was to bring that and another body of nearly similar character—the Society for the Propagation of the Gospel in Foreign Parts—into direct and immediate connexion with the Established Church of Great Britain and Ireland. Having submitted the proposition to the committee, he had been authorized to confer with the Bishop of London on a subject so interesting not only to the Society but to the Church itself. In the several interviews with which he had been favored, not only by the Bishop of London but by his Grace the Archbishop of Canterbury, he could perceive nothing but the most candid, open, straight-forward purpose; the sole object of his Grace and the Right Rev. Prelate being to raise the importance and extend the usefulness of the two Societies, by affording to their operations the countenance, sanction, and support of the spiritual heads of the Church. After much anxious consideration, the committee approved of the plan submitted by the Bishop of London. The resolution suggested by the Right Rev. Prelate, resolved into a law of the Society, was in these words:—"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop and any committee of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decisions thereupon shall be final." This resolution, continued the noble chairman, clearly involved nothing whatever beyond Episcopal jurisdiction on the part of the Church. It did not in any way interfere with the revenue or the patronage enjoyed by the Society. It did not in any respect compromise the great fundamental principle upon which it was based, the rigid maintenance of which had, under God, tended to its prosperity. But the committee, although assenting to the proposed rule, conceived that words so large and general might give alarm to the friends of the Society, and deemed it essential to follow up that resolution by a supplementary rule, which should recognise in their fullest extent the practices and principles by which the Society had hitherto been conducted. It was with that view they had agreed to add the rule immediately following the above. It ran in these words:—"The object of the rule being only to provide a mode of settling questions relating to ecclesiastical order and discipline, as to which no provision has yet been made by the Society, it is not to be so construed as in any other respect to alter the principles and practice of the Society, as they are contained in its laws and regulations, and explained in Appendix II. to the Thirty-ninth Report." The latter rule, continued the noble chairman, kept the government of the Society untouched. It was, in effect, saying,—"We, the Society, declare those to be the principles upon which alone its operations are to be carried on. By adopting the proposition, to which he could anticipate no well-grounded objection, the Archbishop of Canterbury and the Bishop of London would be enabled to join the Society, which would thus obtain the sanction of two heads of the Church, and no doubt that their example would be followed by other members of the Episcopal Bench. This could not fail to prove highly beneficial to the Society, but it would have a still more important bearing in another respect. The junction and avowed connexion of these two Societies would tend to impart additional stability to the Church itself, (hear, hear,) and that was not a time when even human agency could be safely overlooked. He felt that such connexion would place the Society in a far more advantageous position than even in regard to its missionary operations. It would bring about a more regular system of ecclesiastical discipline in the colonies. Through the instrumentality of that Society, he rejoiced to say that another colonial bishop had been appointed, and he hoped that he should live to see the day when no colony connected with the British Crown would be without its Church Establishment. When the meeting bore in mind that questions must perpetually arise which could not be decided by a Committee so constituted as that was, it would be seen, that it was a great relief to be enabled to refer them to such a tribunal as that created by the rule proposed by the Bishop of London The Committee would, however, still retain the power of deciding on all appointments made by the colonial bishops. Whilst the Society would derive additional strength, it abandoned no right, it parted with no power, it compromised no principle. On the other hand, by gaining the authority and co-operation of the heads of the Church, those of the clergy and the laity who had hitherto kept back, would be led to join its ranks, and with increase of numbers, and more ample resources at command, the Society would become the honored instrument of conveying God's truth to all the nations of the earth. ("Hear," and applause.)

Lord Ashley said, the share which he had taken in the business and deliberations of this Society did not entitle him to the honor of proposing the present Resolution, nor should he have done so, had not the absence of many of the oldest and most respected members of the society devolved that duty upon others who had more recently enlisted in its service. The terms of the resolution were these:—'That the following be the 32d and 33d laws of the Society, and that the present 32d law be the 34th'—32d, 'That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop and any Committees of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereupon shall be final." 33d, "That the object of the rule being only to provide a mode of settling questions relating to ecclesiastical order and discipline, as to which no provision has yet been made by the society, it is not to be so construed, as in any other respect to alter the principles and practice of the society, as they are contained in its laws and regulations, and explained in Appendix II. to the Thirty-ninth Report. The proposed reference shall be made through his Grace the Primate, by the committee, accompanied by such explanations and statements as the committee may deem advisable, and the committee will be bound so to refer all questions, falling within the scope of the rule so understood as aforesaid, which the colonial bishop shall require them to refer. While all decisions of the Bench of Bishops upon questions so referred will be considered by the Committee as binding upon them and their agents or representatives, the colonial bishops or other ecclesiastical authorities, unless concurring in their reference, cannot properly be considered as so bound." It could not be necessary to support such a Resolution as that by any lengthened argument; a very few words, he thought would be sufficient.

The usefulness and propriety of the proposition must be manifest to all who like himself were conscientious members of an Episcopal Church. (Hear.) And if the usefulness and propriety of this proposition were manifest upon general principles, they were tenfold more so at the present hour, when, by the exertions of the prelates of the Church, and under God's blessing, we were about to supply the greater part of our colonies with all those benefits that must result from the personal presence of bishops, and all those blessings that arise from an Episcopal Government in matters ecclesiastical. It was clear that some such rule as that proposed was absolutely necessary to keep in harmony the operations of this Society and the authority of the bishops. Yet when he considered the Rule, and particularly that part of it which was embodied in the second paragraph, he must say that he thought it was a rule which imposed no undue restraint, and which left untouched every principle of the Society's constitution and conduct, and which in fact did no more than simply enact, by a law of the Society, that respect and obedience which the Society had ever shown, and had ever been willing to show, to the Episcopal authorities of the Church. (Applause.) I think I may say, continued the noble lord, without disparagement to the efforts of any other body, and without bigotry also, that along with the propagation of the doctrines of our Church it is but wise, and also our duty, that we should make known the model of her discipline. (Hear.) I think it is our duty, as well as our interest, to avail ourselves of that blessed machinery we possess in the apostolic dignity and unity of our Episcopal Institution. If we have found it necessary and good for the domestic administration of ecclesiastical affairs, still more will it be so for the government ecclesiastical of remote countries and distant possessions. (Hear.) And as it is to such countries and possessions that the efforts of this admirable Society are mainly directed, (and I may call it an admirable Society without any flattery to myself, inasmuch as I am sorry to say that I have taken little share in the conduct of this Society, though I have much loved it and admired its proceedings,) so is it necessary that this Society should enjoy the full operation of that machinery which is best qualified to ensure obedience and to maintain unity in those places which are far removed from the public eye, and not within the reach of immediate control. (Hear.) Therefore I do most sincerely rejoice in the present proposition: I rejoice that God has put it into the hearts of the committee and the bishops of our Church to bring us to this most happy understanding: for I am convinced that by it good feeling and Christian sympathy will be made to prevail in those distant parts between the rulers and the ruled, and that thus we shall be enabled to carry out to the full the scriptural injunction, not

only in matters relating to the State, but also to those of the Church, "Let all things be done decently and in order." ("Hear," and applause.)

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In our next paper we shall continue the publication of the debate; which assumed an interesting character from an incidental notice of the Tractarians, growing out of an amendment offered by the Rev. Mr. Rice, a connexion of Dr. Pusey, but opposed to his peculiar theological views. It is becoming more evident, that the Tractarian notions are less popular with the clergy and laity of the Established Church, than is generally supposed in this country.

BISHOP DOANE,

Was present at a recent examination of King's College School, in London. In closing his address to the scholars, the principal professor announced the presence of the Bishop of New-Jersey, in highly complimentary terms, to which the latter replied in the following manner:

The Bishop of New Jersey observed, that it had never fallen within his experience to witness an occasion where the chair had been filled so effectively for its objects, or with so much blended dignity and courtesy. His esteemed friend, the chairman, had been long known to his countrymen in America. The wide Atlantic might roll between them, but his biography and his life of usefulness were with them familiar themes. He was known to them long since as the prudent councillor in the British Senate, on high topics of legislation; as the fearless unflinching advocate of every cause endeared by worth and sacred to virtue (loud applause): he was known to them as the untiring supporter of everything excellent in principle and calculated to ensure the good and welfare of his fellow-creatures. Long had the Hon. Baronet been known as the patron of the meritorious stranger, and the dispenser of happiness under his hospitable roof. To-day this distinguished philanthropist had exhibited himself in a new though not less agreeable character—as the patron, the friend of the boys of England, (rapturous cheering from the students,)—entering with truly parental feeling into the sentiments, he was assured, of their pure young hearts—for he knew them well, but knew them not so well as he loved them—with all that fulness and freshness which was sure to elicit in them the simple modest graces with which his own character was adorned. They had witnessed to-day that whilst the Hon. Baronet distributed the prizes to the ambitious youths about him, his well-stored mind marshalled the merits of each of the authors of the books so presented, and described them in language calculated to elicit the genius and awaken the emulation of youthful aspirants. (Applause.) But the lesson he read to each and all was remarkable for the felicity with which he had inculcated the value of that discipline in study, without which it was impossible to expect any great effects or any important advantages from the efforts of genius. But he would, with the highest deference to the authorities present, suggest upon this occasion that, in his opinion, the nature of their Institution was peculiar. In his opinion the character of the College must depend on this school. (Loud cheers.) It is, said he, a truism in this respect, that the boy is the father of the man. (Applause.) It is vain to count upon the navigable fulness of the river if you suffer the streams which feed it to be interrupted. It is in vain you would expect to witness the sturdy grandeur of the native oak from which your wooden walls are constructed, unless you watch with care the tender budding of the acorn. (Cheers.) This is my first visit to this my father-land; and I confess that it is impossible to describe the delight I have since my arrival experienced in witnessing the great combination of the clergy of all denominations, and of all classes of society, in favor of the general dissemination of education. In an interview I have just had with his Grace the Archbishop of Canterbury, our conversation scarcely touched upon any other topic. One of the most beautiful features of this great metropolitan system of instruction appears to me to be, the encouragement and fostering influence which it holds out to other schools founded upon the same principles in the vicinity of London; making itself thus the centre of a system of bright bodies giving light to those at a distance, and harmoniously revolving in beauty and in glory. (Much applause.) As a result of my visit to this great and noble country. I feel happy in thinking I shall carry back to my infant country a portion of that zeal in the great cause of education which, as I have observed, actuates the mothers of Englishmen. (Applause.) This is an example which cannot fail to produce the best effect in all parts of the globe. The worth and the value of such establishments consists in their being founded upon sound Christian principles, without which nothing good, nothing great, can be expected to be derived by society. Much is comprised in the motto of this Institution, "*Sancté et Sapienter*," or, to transpose the terms, "*Sapientér quia Sancte.*" It was wisely governed, because religiously governed. The Right Rev. Prelate concluded his eloquent address by alluding to the lamented decease of the former Principal of King's College, whom he had never seen, (Dr. H. Rose,) but of whose merits as a scholar, a man, and a Christian, he was so sincere an admirer that he could safely assert he never loved and esteemed a man more. (Applause.) The Right Rev. Prelate then proposed a vote of thanks to the Chairman for his excellent conduct in the chair.

The motion being seconded and carried,

Sir R. Inglis said, he felt it impossible, after the eloquent and feeling address which had been made to them, to express as he could have wished his grateful sense of the kindness conferred upon him by the company present. He would assure them that on all such occasions he should consider himself highly honored by either contributing to the success of their undertaking, or presiding over their interests as their Chairman.

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A Novel Circumstance.—The Right Rev. G. W. Doane, D. D., Bishop of New-Jersey, in the United States of America, is now in this country, and officiated at All Soul's Church, St. Mary-le-bonne, on Sunday morning last. This excellent bishop is the first instance of an American clergyman officiating in England since the revolution. Permission was granted by the Bishop of London, in accordance with the late act of Parliament, previously to which no American clergyman could officiate in any of our churches at all. The bishop took the north side of the communion, and preached an excellent sermon on the observance of the Sabbath. Though his reverence comes from a republican country, he most readily read the prayer for her Majesty the Queen. He is about to preach at the opening of the new parish church of Leeds, shortly to take place. We are exceedingly glad that the clergy have now the gratifying privilege of showing the catholicity of the Church, by receiving their brethren of other branches of Christ's holy Catholic Church into their churches, in their official character, which was never before questioned, but disallowed in practice by the government, for reasons which we are happy to say have long ceased to possess any force.—*Christian Intelligencer.*

It is reported that Archdeacon Robinson, late of Madras, is to be the new Protestant Bishop in the Mediterranean, with the title of Bishop of Valetta. The Archdeacon is known to be well skilled in the Arabic and Italian languages, which are so much used at Malta, the intended seat of the bishopric.—*London Record.*

Literary.

[*For the Church Record.*]

OLD ENGLISH LITERATURE.

NUMBER XXV.

DONNE'S SATIRES.

In a previous paper we called the attention of the reader to the sermons of Donne; at present his name comes up again in our series in connection with the Character Writers as a Satirist. His satires, of which there are only six, are characters in verse, with sketches of passing manners, humorous illustration, and every other condition of the productions of Overbury and Earle in prose. They are useful to the reader in the same way as moral portraits, (though, in this respect, the aim of the satire is more direct,) and contain a similar storehouse of otherwise lost contemporary traits of manners for the benefit of the Antiquarian and student of the Old Literature.

On every page of Donne is marked the sincerity of the man. He was not less zealous in early life as a lover, than in his later years as a divine. His poetry is entangled with the most extravagant conceits of the period; in one sense, the worst of the old *technical* poets, (a better epithet than *metaphysical*, applied to them by Dryden first and Johnson afterwards; for their faults were often verbal, more in the style than thought, and savored very little of metaphysics, including any portion of philosophy,) in another he is the best, for he is the most in earnest; the most unnecessarily minute and pains-taking in enclosing his thoughts in unapproachable boundaries of verse: for the reason, we may charitably allow it of such a man, that he cares most for it. The prose of Donne, to the ease-loving readers of the present day, is an enigma; yet to those who will solve it, who will penetrate the learned and scriptural authorities, the formalities of his quaint logic, there will often occur unwonted gleams of sense and spirit, fine moralities couched in pregnant sentences, an untameable wit, and a piety rising firm above vice, like the resolute spirit of a martyr beset in the flames. Donne's life was varied by more than ordinary vicissitude. A persecuted lover, the spirit of the young man was submitted to the severest trial a young man of true feeling can be made to suffer. The story, as related by Walton, abounds with touching tenderness and sorrow. Yet the two lovers triumphed over fortune, which did not gain its last most injurious spite of withering for ever the sense of prosperity and enjoyment. Suffering is indeed a healthful discipline for the soul, it tempers by its shade the garish lights of the world in which we too often see only the reflections of our poor selves, and our own vanities, but joy is the atmosphere of heaven, and in enjoyment must our best powers expand on earth.

When Donne was advanced to clerical station, and lived in the favor of literary fame, there was another monitor by, than adversity, more imperative than the slave of Alexander, reminding him that he was mortal. It was death entering upon the sickly frame, and whispering his mighty power in its feebleness and decay. Donne's sermons impress us with the idea of a daily martyrdom. He thought and wrote of the tomb, till the grave was to him as a brother; he talked of the crown of grass, the chosen Roman offering to the victor, as the reward of death, and drew a quaint, feeling picture of the mingling of all ashes in the churchyard. In his last illness he arrayed himself in his shroud, called for a painter to take the last earthly image of mortality, and in that dress he was represented after death by a sculptor in a monument, which survived the fire of Old St. Paul's, and is yet to be seen in the crypt of the new church.

Such was the man, a few of whose opinions and sentiments pointedly expressed we are about to revive. His active, manly indignation, show him throughout "a good hater," by which we mean a man whose partiality for goodness, was not of that accommodating kind that he could entertain an equal love for vice. In proportion as he hated foppery and affectation, he loved virtue. The first satire is levelled at an ordinary abuse in the world, and exhibits this uncompromising honesty and self reliance of character in himself; it is directed against those impertinences in society without heart, men formed for acquaintances, not friends, men of supple bodies and cringing knees, of a special aptitude for worshipping power and station, with a particular disposition to take care of themselves upon all occasions. The character Donne describes in this satire, is such a man as Sir John Chester, in Barnaby Rudge, may be supposed to have been in his youth before the poor fool had hardened into the venerable sensualist and wise Chesterfieldian philosopher. Donne describes a walk with the fellow through London; with so true a companion as our satirist there is no harm in accompanying them. We commence at the beginning, a fine contrast between this impertinence and the good society of an old library:

"Away thou changeling motley humorist,
Leave me, and in this standing wooden chest,
Consorted with these few books, let me lie
In prison, and here be coffined, when I die.
Here are God's conduits, grave Divines; and here
Is nature's secretary, the Philosopher:
And wily statesmen, which teach how to tie
The sinews of a city's mystic body;
Here gathering chroniclers, and by them stand
Giddy, fantastique poets of each land.
Shall I leave all this constant company,
And follow headlong wild, uncertain thee?
First swear by thy best love here, in earnest,
(If thou, which lov 'st all, can 'st love any best,)
Thou wilt not leave me in the middle street,
Though some more spruce companion thou dost meet.
Not though a Captain do come in thy way
Bright parcel gilt, with forty dead men's pay;
Not though a brisk perfumed pert courtier
Deign with a nod thy courtesy to answer;
Nor come a Velvet Justice with a long
Great train of blue-coats, twelve or fourteen strong,
Wilt thou grin or fawn on him, or prepare
A speech to court his beauteous son and heir?"

The poet goes on to complain of his companions' reverence for money and clothes, and utters this noble vindication of himself:

"*And in this coarse attire, which I now wear,*
With God and with the Muses I confer."

The rest narrates a few street incidents; the companion takes to the wall,—a privilege in those days, before side-walks were invented, where he is hemmed in out of the reach of every fine personage, and goes along beckoning and grimacing; first he is all in motion at the sight of a dancer, then he meets an acquaintance redolent of tobacco, "a many-colored peacock," a walking clothes horse, then a travelled gentleman, and then he gets sight of his mistress in a bagnio, and is turned out of doors with a broken head. So ends without further comment satire the first.

The second satire is of less interest; it is directed against an indifferent poet turned Lawyer. Whether it refers to any incident in his own life, any of the difficulties of his love affair, the biography of Walton is not critical or inquisitive enough to inform us. It contains at least one exquisite line. Talking of Affidavits:

"Words, words which would tear
The tender labyrinth of a maid's soft ear,
More, more than ten Sclavonians scolding, more
Than when winds in our ruin'd abbeys roar."

In the third satire, Donne calls men to the pursuit of the true religion, based not upon men's power or authority, but God's. So the division of sects are no excuse for rejecting all. Though truth and error be twins in this world, yet truth is somewhat the older sister.

"Fool and wretch, wilt thou let thy soul be ty'd
To man's laws, by which she shall not be try'd
At the last day? Or will it then boot thee
To say a Philip or a Gregory,
A Harry or a Martin taught me this?
Is not this excuse for mere contraries,
Equally strong? Cannot both sides say so!
That thou may'st rightly to obey power, her bounds know;
Those past her nature and names chang'd to be;
How humble to her is Idolatry.
As streams are, Power is; those blest flowers that dwell
At the rough stream's calm head, thrive and do well;
But having left their roots, and themselves given
To the stream's tyrannous rage, alas! are driven
Through mills, rocks and woods, and at last, almost
Consum'd in going, in the sea are lost;
So perish souls, which more choose men's unjust
Power, from God claim'd, than God himself to trust."

In the next satire, Donne is accompanied by an impertinent, talkative courtier, who runs over all the scandal of the day.

"He knows
"When the Queen frown'd or smiled, and he knows what
A subtle Statesman may gather of that;
He knows who loves whom; and who by poison
Hastes to an office's reversion;
He knows who hath sold his land, and now doth beg
A license old iron, boots, shoes, and egg-
Shells to transport: shortly boys shall not play
At *span-counter* or *blow-point*, but shall pay
Toll to some courtier; and wiser than all us,
He knows what lady is not painted."

Thus he talks on—and is finally got rid of at the expense of a crown. The satire closes with a tirade against the Court.

The next exposes a fruitful evil of the times—the impediments to justice—the injuries of the law. It contains strong, bold lines.

"O age of rusty iron! Some better wit
Call it some worse name, if aught equal it.
Th' iron age was, when justice was sold; now
Injustice is sold dearer far; allow
All claim'd fees and duties, gamesters anon
The money, which you sweat and swear for 's gone
Into other hands. So controverted lands
'Scape, like Angelica, the striver's hands.
If Law be in the Judge's heart, and he
Have no heart to resist letter or fee,
Where wilt thou appeal? power of the Courts below
Flows from the first main head; and these can throw
Thee, if they suck thee in, to misery,
To fetters, halters. But if th' injury
Steel thee to dare complain, alas! thou go 'st
Against the stream upwards, when thou art most
Heavy and most faint; and in these labors they,
'Gainst whom thou should 'st complain, will in thy way
Become great seas, o 'er which, when thou shalt be
Forc'd to make golden bridges, thou shalt see
That all thy gold has drain'd in them before.
* * * * * *
When supplications
We send to God—to dominations,
Powers, Cherubim, and all heaven's court, if we
Should pay fees, as here, daily bread would be
Scarce to Kings. * * *
Oh, ne 'er may
Fair Law's white reverend name be strumpeted,
To warrant thefts; she is established
Recorder to Destiny on earth, and she
Speaks Fate's words, and tells who must be
Rich, who poor, who in chains, and who in goals:
She is all fair.

With passages like these, the Satires of Donne are surely unworthy of the neglect with which they have been hitherto treated.

CURRENT LITERATURE.

SPIRITUAL CHRISTIANITY: *By Isaac Taylor. D. Appleton & Co., 200 Broadway, New-York.*

The four lectures contained in this volume, we are told in the preface, "were delivered at the instance of the London City Mission." Responsibility for the doctrines they uphold, is assumed by the lecturer himself, who shields the committee from any imputation of countenancing his labors. With a show of independence, and pretence to the philosophic indifference of one, "who has never been used to speak the language of any one sect of the religious commonwealth," Mr. Taylor, in reality (as far as we can see) determines no new point, and disproves no old one of any consequence. Nor do we think that, allowing him all the disposition to heresy in the world, he has hit upon any fact or argument that can disturb or overturn the most orthodox opinions of the strictest Churchman.

Mr. Taylor, as is probably known to our readers, is looked upon with rather an unfavorable eye in the Church, from his previous work: the merits of which have been, we suppose, sufficiently discussed. He it said to want learning for the historical and critical investigation of "Ancient Christianity." Of this we are not now to speak; but to examine the worth of his present undertaking.*

Originality seems to be the aim of Mr. Taylor. He wishes to be new on points of religious doctrine. He regards religion as a philosophical theory to be dove-tailed and trimmed into a system. He claims a new method of teaching Christianity. He would create a new Philosophy of Religion. So far as we can judge, he usually repeats the lessons (none can be better,) of the best authorised teachers of theology. With some display of method, and an expansion of received truths, it is fundamentally and literally identical with the most orthodox theology. Religion, to speak in the form of parodox, but in truth to alter merely a truism, is both old and new, at the same time. Its triteness to most minds is the best proof of the first fact: and its fresh vigor to the uncorrupted or repentant heart, of the last.

The subjects of the lectures are briefly these, and which we will touch upon severally.

I. The exterior characteristics of Spiritual Christianity.

II. The truths peculiar to Spiritual Christianity.

III. The ethical characteristics of Spiritual Christianity.

IV. Spiritual Christianity the Hope of the world at the present moment.

We know not how it may strike other minds, but to us it appears an act little short of presumption, to attempt to settle anew the foundations of Christianity. We would pronounce that mason an absurd projector, who would endeavor at improving St. Peter's at Rome, by rebuilding that glorious temple on a scheme of his own invention. Less venial than he is that impious speculator, who would reconstruct the vast edifice of universal Christianity. We would hardly give that name to Mr. Taylor, who nevertheless has an itching towards novelty, and a yankee love of "*improvements*" We had been in the habit of supposing that the

* He is not always honest in his quotations, and fair in his references.—*Ed. Record.*

strong instincts of the soul, aided by an observation of nature, and confirmed by historical and critical inquiries, had permanently concluded all the necessary points of investigation. We had thought that the writings of Berkeley, and Paley, and Butler, and a "host of witnessses," were sufficient for a man of moderate attainments, without further research. But we must have been sadly mistaken all this while. We have to commence anew. We are put to school to learn the elements of religion; we are to be instructed in the first rudiments of Christianity.

Mr. Taylor commences is his first lecture with this statement. "*Christianity is a Religion of Facts.*" In part, this is true. Facts assert the truth of christianity; confirm its credulity, but facts are *not* christianity itself, surely. The spirit of Christianity must precede its historical character. A history records facts, informed by an intelligence which gave rise to them. The innermost, the central fact of christianity (to speak in the current terms,) is spiritual, not merely historical. History is but the exterior vesture of Christianity. Yet, listen to what Mr. Taylor asserts. "Christianity touches the affections and binds the consciences of men, *on no other plea than that of its being a declaration of facts.*" It appears a little singular such a basis should be laid for Christianity, in a work on *Spiritual* Christianity. Facts, not impulses, nor instincts are to be relied on, then. The moral evidence, the truly spiritual proofs of Christianity, are lost sight of entirely.

In the second and third lectures, we note nothing of much interest. The great doctrines of Justification, the power of the Holy Spirit, are insisted on with much force in the former; and the sovereignty of Truth, as an active and passive principle, and a oneness of principle, a singleness of heart, constitute the topics of the latter.

The fourth lecture is on Christianity, the hope of the world at the present moment. Such has it ever been, such will it ever be. We conceive an undue stress is laid on its present importance, which is treating our ancestors disrespectfully, and neglecting our successors in the course of humanity. It is a popular notion among certain classes of religious theorists, that religion has become, as it were, *effete*, that Christianity has died out—that it needs to be regenerated or rëcreated—that the old religion was very well for its time, but does not answer for the present improved state of society and modern civilization.

We cannot help concluding, that this book of Mr. Taylor's is a *useless* book—answering no good end, merely taking the place of better, established works. It will, probably, be read by many, who never looked into the Minute Philosopher, the Natural Theology or the Analogy of Butler.

As a book maker, Mr. Taylor evinces cleverness, in his method and general plan. As a writer, he is fluent, clear, and at times rises to the middle region of eloquence.

A great defect is evident in the excessive *copia verborum* of Mr. Taylor's style. He is not only full, but diffuse. Not only is his rhetoric verbose: his logic is equally so. He is painfully distinct in his positions: he defines till all individuality is lost. He insists on the most generally known truths, as if they were the abstrusest of mysteries.

The contents of the whole volume might be included in a close pamphlet of forty pages, 8vo.,—but at the present day, a book makes more show, and is hence, we suppose, oftener employed as a vehicle of instruction or amusement. J.

Anthology.

ON A PRAYER-BOOK SENT TO MRS. R.*

BY RICHARD CRASHAW.

Lo! here a little volume, but great book,
(Fear it not, sweet,
It is no hypocrite,)
Much larger in itself than in its look.
It is in one rich handful heaven and all—
Heaven's royal hosts encamped thus small;
To prove that true, schools used to tell,
A thousand angels in one point can dwell.

It is love's great artillery,
Which here contracts itself, and comes to lie
Close couched in your white bosom, and from thence,
As from a snowy fortress of defence,
Against the ghostly foe to take your part,
And fortify the hold of your chaste heart.
It is the amoury of light:
Let constant use but keep it bright,
You'll find it yields
To holy hands and humble hearts
More swords and shields
Than sin hath snares or hell hath darts.

Only be sure
The hands be pure
That hold these weapons, and the eyes
Those of turtles, chaste and true,
Wakeful and wise,
Here is a friend shall fight for you.
Hold but this book before your heart
Set prayer alone to play his part.
But oh! the heart
That studies this high art
Must be a sure housekeeper,
And yet no sleeper.

Dear soul, be strong,
Mercy will come ere long,
And bring her bosom full of blessings—
Flowers of never-fading graces,
To make immortal dressings,
For worthy souls whose wise embraces
Store up themselves for Him who is alone
The spouse of virgins, and the virgin's Son.

But if the noble Bridegroom, when He come,
Shall find the wandering heart from home,
Leaving her chaste abode
To gad abroad
Amongst the gay mates of the god of flies;†
To take her pleasure and to play,
And keep the devil's holiday;
To dance in the sunshine of some smiling
But beguiling
Sphere of sweet and sugared lies;
Some slippery pair
Of false, perhaps as fair,
Flattering, but forswearing eyes;
Doubtless some other heart
Will get the start,
And, slipping in before,
Will take possession of the sacred store
Of hidden sweets and holy joys—
Words which are not heard with ears,
(These tumultuous shops of noise,)
Effectual whispers, whose still voice
The soul itself more feels than hears;
Amorous languishments, luminous trances,
Sights which are not seen with eyes,
Spiritual and soul-piercing glances,
Whose pure and subtle lightning flies
Home to the heart, and sets the house on fire,
And melts it down in sweet desire.
Yet doth not stay
To ask the window's leave to pass that way;
Delicious death, soft exhalations
Of soul, dear and divine annihilations;
A thousand unknown rites
Of joys and rarified delights;
And many a mystic thing,
Which the divine embraces
Of the dear spouse of spirits with them will bring;
For which it is no shame
That dull morality must not know a name.

Of all this hidden store
Of blessings, and ten thousand more,
If when He come,
He find the heart from home,
Doubtless he will unload
Himself some other where;
And pour abroad
His precious sweets
On the fair soul whom first he meets.

O fair! O fortunate! O rich! O dear!
O! happy and thrice happy she,
Dear silver-breasted dove,
Whoe'er she be,
Whose early love
With winged vows
Makes haste to meet her morning spouse,
And close with his immortal kisses!
Happy soul! who never misses
To improve that precious hour;
And every day
Seize her sweet prey,
All fresh and fragrant as he rises,
Dropping with a balmy shower,
A delicious dew of spices.
Oh! let that happy soul hold fast
Her heavenly armful: she shall taste
At once ten thousand paradises:
She shall have power
To rifle and deflower
The rich and roseal spring of those rare sweets,
Which with a swelling bosom there she meets,
Boundless and infinite, bottomless treasures
Of pure inebriating pleasures.
Happy soul! she shall discover
What joy, what bliss,
How many heavens at once it is
To have a God become her lover.

* Coleridge considered his verses, *On a Prayer Book*, as one of the greatest poems in the language.

† Beelzebub.

THE MARTYRS.

Oh! that it were as it was wont to be,
When thy old friends of fire all full of Thee,
Fought against frowns with smiles! gave glorious chase
To persecutions, and against the face
Of death and fiercest dangers durst, with brave
And sober pace, march on to meet a grave.
On their bold breasts about the world they bore Thee,
And to the teeth of hell stood up to teach Thee;
In centre of their inmost souls they wore Thee,
Where racks and torments strived in vain to reach Thee.
Each wound of theirs was thy new morning,
And re-inthroned Thee in thy rosy nest.
With blush of thine own blood thy day adorning:
It was the wit of love o'erflowed the bounds
Of wrath, and made the way through all these wounds.
Welcome, dear, all-adored name!
For sure there is no knee
That knows not Thee;
Or, if their be such sons of shame,
Alas! what will they do,
When stubborn rocks shall bow,
And hills hang down their heaven-saluting heads,
To seek for humble beds
Of dust, where, in the bashful shades of night,
Next to their own low nothing they may lie,
And couch before the dazzling light of thy dread Majesty?
They that by love's mild dictate now
Will not adore Thee,
Shall then with just confusion bow,
And break before Thee. RICHARD CRASHAW.

Topics of the Times.

From Arcturus for August.

DUTIES ON FOREIGN BOOKS.

THE important question of the tariff is one that is likely, ere long, to claim the particular attention of Congress. The friends of the protective System and the advocates of Free Trade, will probably soon be engaged in a fierce conflict of interests, and the arguments of each of the contending parties, in the form of pamphlets, speeches and newspaper essays, may possibly deluge our lands, as in the former days of nullification and proclamations. Fortunately for us and our argument, we are compelled, in the present instance, to side with neither party, and may, without the least detriment to our cause, preserve the most determined silence as regards our individual sentiments on this exciting subject.

We are in favor of a reform, indeed, in our present revenue laws; but it is one in which so few are interested, and of so unobtrusive a class, that we fear if we should fail to speak in their behalf, they, from sheer diffidence, would suffer their interests to be again overlooked, as they have heretofore done in times past. Unlike the overgrown capitalist seeking employment for his surplus wealth, or the vigilant agriculturist watching every enactment that may impair his annual receipts, the student is too apt to shrink from a contest when his interests are the only ones to be protected. Refined in his feelings, a sense of delicacy is too often apt to interfere with his advancement, and the justice he is entitled to he is more apt to solicit as a favor, than to demand as a right. Upon this class, as we shall show, the present duties on

foreign books press heavily, and a modification, or rather a repeal of them, is due, as well from its intrinsic claims, as from the magnanimity of the government.

By our present tariff of duties, all books in the English language, not specially imported for the use of public institutions of learning, published prior to the year 1775, are chargeable on importation with a duty of four cents per volume. By the construction given to this law, and by which our officers of the customs are guided, dictionaries and lexicons, printed in France or Germany, if half English, or if the definitions alone be in English, are charged with the full rate of duties, as if they were published in England, or the contents were entirely in our own language. So far has this rule of construction been carried, that a Chinese and English lexicon, printed at Canton, has been decided to be within the operation of this law.

Duties on importations are either for the purpose of raising a revenue for the support of the state, or for the protection of the industry of the country. We propose to inquire whether by our present laws either of these purposes has been materially advanced.

Viewed as a question of finance, the duties above mentioned can hardly claim any considerable attention at our hands. The total amount of receipts in any one year, from this source, and we are willing to take the most favorable one, scarcely exceeded the sum of thirty thousand dollars, a sum wholly insignificant, and which is still further reduced by the extra expense attendant on its collection. To secure to the government this pitiful amount, (if such *could* have been the intention of our national legislature), books of the utmost value to the scholar, have, from the limited number imported, been rendered extremely difficult of acquisition, or in other cases, from the great enhancement of their price, placed utterly beyond the reach of all except the most opulent.

In illustration of the operation of our present system, we shall avail ourselves of some important facts, furnished us by an intelligent friend, upon whose knowledge and veracity we place the fullest reliance: stating first, however, what should have been mentioned before, in connection with our reference to the duties prior to 1775; namely, that books published subsequent to that year, are charged at the rate of about 26 cents per pound, in sheets or boards, and 30 cents in leather.

The Philosophical Transactions are large quarto volumes and generally bound; cost about $10 each, duty averages $3 each, or more than $150 on the volumes since 1775.

Gentleman's Magazine, 170 volumes, 8v., costs in London, about 20*l.*; the volumes weigh 2 to 2½ each, and the duty on those published since 1775, is more than the cost of the same.

Pinkerton's Collection of Voyages and Travels, 17 large quarto volumes. This work, bound, weighs about 100 lbs., and the duty is more than the original cost.

Cook's Voyages, 8 large quarto volumes and 1 folio, plates and maps; costs in London about $25 duty 50 per cent.

Parliamentary History of England, by Hansard, 32 vols. royal octavo; duty more than the original cost.

Playfair's Family antiquities, nine very large imperial quartos; the duty on this book is *twice* the the original cost in London.

Sir William Jones's Works, 7 volumes, quorto. Lord Oxford's Works, 8 volumes, quarto. Asiatic Researches, 18 volumes, quorto. The Transactions of the various Literary and Scientific Societies, which are usually printed in large quarto volumes. Rapin and Tindall's History of England, 5 large folio volumes. Hargrave's State Trials, 11 volumes, folio. Howell's State Trials, 32 vols. royal octavo. The Literary Gazette, 20 volumes, quorto, and other periodicals in long series, pay a duty amounting from 50 to 100 per cent. on their original cost. None of the foregoing have ever been published in this country, nor will they ever be. The London editions are sufficiently large to supply the demand both in Europe and America.

Such are the works which, together with an immense number of scientific and philosophical books, treatises on the fine arts, and works on theology, are virtually withheld from the eager curiosity of the scholar, or granted him only upon terms more extravagant than are demanded for an indulgence in the most corrupting luxuries which the whims or the caprice of the wealthy may suggest. The revenue derived from this source, affords no satisfactory excuse for this injustice.

Is this tax upon knowledge imposed for the protection of domestic industry? are these heavy charges imposed on the student for the building up of our home manufactures? Perhaps such was the intention of the legislature. Yet if it were, the measure has been signally inoperative. Our vast and increasing trade in books owes not its success to such expedients. The success of this branch of domestic industry must be ascribed to other and far different causes. These duties, heavy as they are, and oppressive as they have been felt to be by the scholar, have afforded scarcely appreciable protection to our publishers. Their protection has been found in the very different styles of publication required by the reading portions of the two countries. Added to this, the want of an international copyright law has saved them the charge of any remuneration to the author, they are spared the difference in expense between printing from manuscript and letter-press, and wholly escape the heavy tax which in England the advertising of a new work imposes.

These advantages surely serve as a protection, an ample protection, to our publishers. They require no duties such as are at present imposed, to secure for their reprints a monoploy of our market.

The chief reprints in our country are of works of a class thus adequately protected. They consist of novels, popular histories, popular theology, scientific compends, short treatises on ethics, with works purely literary. That this is the case, a comparative view of the prices charged in both countries will satisfy the most skeptical.

In England the ordinary price of a popular novel is $7,87; here, the cost of the same work rarely exceeds $1 or $1,50. Turner's Anglo Saxons costs abroad $13; with us, not to exceed $5. Ranke's Popes, $12; our reprint $5,50. Campbell's Petrarch, over $7; here republished for $2,50. The London prices are exclusive of duties.

The reader will perceive in an instant that duties are not required to protect these works. The causes before mentioned afford a sufficient protection, and any addition to the foreign cost serves only as a tax upon the scholar, who may require for purposes of reference, access to the originals.

It may perhaps be urged that were we to remove all duties from foreign books, publishers abroad, finding thus opened to their enterprise a new and rapidly extending field, would soon accommodate their style of publication to the wants and taste of the market they had to supply. That such would not be the case, their present practice evinces. Great Britain has ere this offered bounties on exportation, and would be likely to do so now, were she able to secure a monopoly of this important trade. But the disadvantages under which she labors are not thus easily to be overcome. The attempt is too wild ever to be made by a nation of her intelligence. The activity of our citizens, their local facilities, and the peculiar knowledge absolutely requisite for this trade, must tend to secure for us (independently of the feeble protection of the tariff) this important branch of domestic manufacture.

Looking at the subject in this light, are there any valid grounds for the retention of our present duties? Insignificant in point of revenue, they are inefficient for the purpose of protection. The law operates only on such works as it is the interest of the country should be disseminated as extensively as possible among our citizens. Works which, from their size, their scientific character, and their want of popular interest, it would be ruinous to reprint. Upon a class of works of which the quantity abroad is sufficient for the present race of students. Through the impolicy of our legislation, our scholars are debarred from the advantages to be derived from these works, save through a recourse to colleges or public libraries. Our population is sparse and widely diffused. Hence this provision is necessarily insufficient. Many of our most studious and intelligent citizens must of necessity reside at such a distance from these depositories as to render a reference to them inconvenient, both from the loss of time and the attendant expense. That this deserving class is neither few in number or deficient in influence, all must admit. The physician, the lawyer, the divine, the statesman, and the student proper, are scattered throughout every village and hamlet of this extended republic. If less distinguished than their fellows in older countries, very much of the fault must remain with the government, that with a suicidal policy has to the extent of its ability withheld from them the necessary means of advancement.

In behalf of this class, therefore, we would ask the attention of the public and their representatives to this subject. We are willing that the latter should adopt such restrictions—consistent with an enlarged justice—as may be requisite to protect our publishers; but we require that in consideration of this subject they should think also of the scholar, nor suffer his equitable claims to be set aside. He is worthy to be so thought of. Unobtrusive and retiring though he may be, he is still affecting, for good or for evil, the opinions and the conduct of the public. Let us render this silent but effective agency productive of good alone—by allowing him to supply himself as cheaply as is possible with the means of strengthening his reason, maturing his judgment and correcting his opinions. The people cannot be otherwise than gainers by so doing—in the increased amount of useful knowledge, correct notions and scientific truth, they will find an ample reward for this mere act of justice.

SANCTITY OF THE LAW.

The heart of every right-minded man must tremble with apprehension at the fearful outrages upon Law, Justice and Public Order which are bursting forth at intervals in various sections of the country. They evince a feeling in the public

mind which unless corrected must lead to the most terrible results. The bloodiest events which have stained the page of history, and rendered the actors in them infamously immortal, have had their root in this same spirit of insubordination and of disregard for the solemn requisitions of the acknowledged and sanctioned law of the land. The latest instance which has come to our notice of these fearful outbreaks of passion is by far the most dreadful and of the direst portent. Two men named Maythe and Couch are in a county jail of Kentucky awaiting their trial for robbery and murder; in the meantime their victim recovers, and it is evident that no murder at least has been committed. Still they await the decision of Justice. But a large body of citizens in that vicinity deem the punishment they are likely to receive for the specific crime they have committed not equal to their deserts for intended villanies; they therefore resolve to take these men from the hands of Law and inflict upon them such punishment as they think they may deserve. Several hundred accordingly assemble, burst open the prison doors, closed by the arm of the Law, drag forth their wretched victims, and, amid forms and observances which can only be regarded as the most open and blasphemous mockeries of Law and religion, hang them until they are dead, and then disperse quietly to their houses. Here is nothing sudden, nothing violent, nothing done without forethought; the whole has been long and carefully premeditated, and the deed is consummated with a coolness and precision unparalleled in the history of crime.

Now if this be not a wilful, deliberate *Murder*, if those who shared as principals in the transaction ought not to be tried and hung as murderers, we would ask the object of having any laws at all. The purpose of Law is to protect all the members of society from violence and wrong. The basest and most despised, as well as the highest and most honored members of the community may claim protection from its sanction. It regards the person of no man; its sole object is to realize and make practically efficient in society the principles of justice; to shield every human being who comes beneath its sway from any violation of his rights, whether by one or a thousand of those by whom he is surrounded. This immunity it guarantees to every one, and in return it exacts from him that obedience which, for his safety, it imposes upon others. Its claims are enforced by the whole power of Society; all men are leagued together and pledged to each other and to that God, in whose bosom all Law dwells, to see that its sanctions are maintained inviolate, and to oppose their whole might to any who would invade its sanctuary and despoil it of its divinity. If, then, the actors in this dread tragedy be not held strictly accountable to that Law which declares the life of man to be sacred, and promises to guard it with the closest care and with all its power, it will be because those to whose hands is intrusted the administration of justice prove recreant to their high trust and abandon the sacred fire which it is their duty to guard even unto death.

It is usual to say of such transactions that the actors merely took the law into their own hands, and that if justice be administered it matters little by whose agency it is done. But this is a false and most dangerous doctrine. It should ever be engraven upon the heart of every man who shares the privileges and incurs the responsibilities of civilized society that the Law, wherever established, is the Supreme Power of the land. No man or body of men has any right to deny its authority, to annul its penalty, or in any way to interfere with its onward course. While it remains unchanged it reigns supreme; it is itself the sole instrument of justice acknowledged by the State, and whatever it decides it is treason to Society not to uphold and enforce. It has moreover its own Executive organs, and in their hands alone can it rest. It is high sacrilege for another to grasp the prerogative of the Minister of Justice; the sword which in the hand of the latter is consecrated to holy uses and is clothed with high authority becomes, in the possession of another, the weapon of a murderer.

But apart from these considerations, what are the causes of the spirit which gives birth to these outrages upon social order, what is its tendency, and in what direction are we to look for a remedy? These are questions of most momentous interest, and of the highest practical importance; they deserve the serious consideration of every good citizen, for the evil to which they relate is one of the highest magnitude and of growing enormity. There can be little doubt, that at the foundation of the causes which give rise to this spirit, is the relaxation which is becoming frequent in the applications of criminal law. It is very generally regarded as a hard misfortune that a hardened villain should pay the full penalty of his crimes, and the ingenuity of shrewd minds is taxed to devise excuses for the enormities of guilty wretches; pleas of insanity are entertained on ground often culpably slight and insufficient, alleged conscientious scruples are allowed to destroy the binding force of oaths, and the sacred prerogative of extending mercy is too often prostituted to base and unhallowed purposes. All these influences combine to infuse into the public mind a feeling of unsatisfied justice; it may be innocent at first in the breasts of those whose concern really arises from love of virtue and reverence for strict integrity, but it soon engenders a sentiment of contempt for inadequate laws, and of superiority to all legal provisions with the boldest and most reckless members of society. They have no respect for Law, as such, but only as it accords with their own views of justice and propriety. Whenever its provisions are at variance with these, they are ready to trample upon its authority, and with unsanctified hands sieze upon the work which it is its prerogative to perform.

The tendency of all this is sufficiently obvious. It is to break down all the barriers which guard the inalienable rights of men—to destroy the stately fabric of society, which the might and wisdom of ages have erected, and to give to the strongest the right of absolute and undisputed rule. Law, thus degraded and desecrated, withdraws her shield of protection from those who despise her power and reject her authority; confusion and trembling insecurity take the place of calm reliance on a high protecting power, and the state of society is no better than that of savage, lawless barbarity. This is the condition to which such outrages as those which are becoming of frequent occurrence, continually tend: there may be sufficient restraint in other portions of our social machinery to put afar off the evil day when their influence shall be fully felt, and all its natural consequences be fairly evolved; but the evil power is there, and until it be removed society is in an unhealthy state—bearing within itself the seeds of death and dissolution.

It is impossible to indicate definitely the remedies which would be efficient to produce a better and less dangerous spirit. They are most certainly not to be found in standing armies, nor in any display of brute force, however magnificent and imposing. This would but arouse into deeper and more fearful agitation the passions which threaten hurt to society; and although they might be overpowered and restrained for a space, they would not die, but in course of time burst forth with redoubled fury and a thousand-fold more fatal violence. A reformation in the Criminal Law, so that all crimes shall be adequately punished, is evidently the first requisite in any attempt to destroy the disposition for these disgraceful scenes. A determination in the public mind strictly to enforce all legal enactments, always to punish with due severity the criminal whose guilt shall have been fully established, and to allow no false philanthropy to interfere with the requirements of justice, must also be cherished and rendered powerful. When through the influence of these reformations and this feeling the ends of justice may be infallibly attained—when the enactments of law shall have been brought up to the level where it will meet with ample punishment the criminal of whatever kind, much of the feverish discontent and anxiety which now prevail in many portions of the country with reference to the conviction and punishment of offenders, and which to no inconsiderable extent give rise to these woful outrages upon order and society, will have been dissipated, and the public mind will be at once more healthful and more disposed to trust to Law for the redress of wrongs. But the first condition, and the one without which nothing of good can be effected is, that those who are concerned in these riotous proceedings be visited with the swiftest and most exemplary punishment. Let the lesson thus be taught, that no man or body of men, however respectable, however praiseworthy the motives alleged, and however orderly the proceedings, has any right to place himself above the law, or to claim immunity for a violation, under any circumstances, of its plain provisions. Let the sword of the Law in the hands of its Ministers fall upon the offender with just and relentless severity; but let no other power seek to wield it, for then it becomes but an instrument of outrage and murder. —*Tribune.*

ENGLAND.

It has afforded us no small amusement to mark the tone and spirit of the Whig-Radical press during the present political contest.

At first, the poor tories were to be absolutely demolished, and the triumphs which were to mark the progress of the only men of true liberal principles and correct political aspirations, were almost too dazzling, even at a distance, to be calmly contemplated.

Presently, however, words were to be exchanged for things; the talk of folly or knavery for the contest with wise, and powerful, and enlightened men. Their political horizon instantly become overcast. Darker and darker lowered the murky clouds upon them. And as the thunder of the nation's voice waxed louder and louder in opposition to their hollow claims, and proclaimed its contempt for their past deceitful and sordid policy, and its resolution to cast off the traitors to the Constitution, who had too long operated for its destruction—the abject Whig, the fierce Radical, the coarse Political Dissenter, the brutal Political Papist, knew not which way to turn, what look to assume, or what refuge to seek. Their pitiful lamentations are fit to excite commisseration, did not the grievous absurdity, and reckless contempt of truth, exhibited in their diversified accounts o-

the formation of the miraculous thunderbolt which has thus struck dismay into "*the* PEOPLE *of England*," drive all feelings but those of merriment or contempt from the breast.

This on which we have just touched, is their leading absurdity. The Queen proclaims from the throne, under the advice of her Ministers, that she is to appeal to "HER PEOPLE." That appeal is made, not through any corrupt medium, consecrated by the *folly* of our ancestors, but by their own chosen way, conceived of in their own enlightened minds, and cast up by their own laborious hands: the appeal has been made through the medium of the beloved and idolized Reform "Bill, the whole Bill, and nothing but the Bill,"—through which great crowning measure, according to their own showing, the shackles were struck off an enslaved people, and freedom once more held joyful sway in our land.

But now we are taught by the Whig and Dissenting authorities, that the people have not spoken. No; it is a corrupt oligarchy which once again, and that through the medium of the Reform Bill, have enslaved "the people of England." The Reform Bill, perfection itself so long as it suited their purpose, they now pronounce a failure, and another Bill must be manufactured to re-establish the reign of Whig, Radical, Dissenter, and Papist—of Lord John, Mr. Wakeley, Mr. John Thorogood, and Mr. O'Connell. Poor men! your day has set in darkness and dishonor; and a chilly, sullen, and mischievous day has it been!

The real state of the case is palpable. Of the parties we have named, the Whigs wanted place, the Radicals Democracy, the Dissenters to pull down the Church, and the Papists to reëstablish Popery. Now all these claims were objectionable to the nation, with the exception of the first. If the whigs ruled well, the people were willing they should rule; but the establishment of democracy, the pulling down of the Church and the rising up of the dungeons and demoralization of Popery, they did not want. The whigs found they could not maintain themselves in place without yielding to the pressure of democracy, Dissent, and Popery; in other words, without endangering our glorious constitution in Church and State—that palladium of the civil and religious liberties of the world—that honored fabric which, in the mercy and through the blessing of God, has raised this nation to the highest pinnacle of power, riches and honor. And when the nation's eyes, though late, were at last fairly opened to this enormous danger which threatened them, down have gone Whigs, Radicals, Dissenters and Papists together!

It is, then, the preservation of our glorious Constitution which has concentrated a nation's energies, and achieved a nation's triumph. The true and faithful Whigs—true to their principles and faithful to the Constitution—are all in the ranks of conservatism. It is but the sour and meagre dregs of whiggery which at present combine with the pestiferous compound of democracy, political dissent and Popery—those offensive elements whose extension is incompatible with the existence of the British Constitution alike the object of veneration and love to every true whig and to every enlightened tory. No, the *nation*, the PEOPLE of *Great Britian and Ireland*, have now declared in favor of the British Constitution in Church and State, in opposition to the democracy of America, the latitudinaranism of Dissent, the degrading superstition of Popery, and the demoralizing nonentities of skepticism and infidelity. And in the contemplation of this verdict, we thank God, and take courage.—*London Record.*

Miscellaneous.

THE TRACTARIANS.

IT is impossible, as we conceive, for the Tractarians to occupy the position in which Mr. Newman, in "the tract Ninety" has placed him. If they possess any honest principle, they must either retrograde or proceed further. They must retract much before they can continue with any measure of consistency in our Church; and if they retract not, to leave it is the only honest proceeding which they can adopt. To profess "assent and consent" to the Articles of our Church, and yet to avow sentiments wholly inconsistent with them, and to evade their obvious meaning in a way that outrages even common sense, is in the highest degree disgraceful, and ought to be universally reprobated.

Nor can we think the University, with which the most influential of the Tractarians are connected, faithful in the discharge of its important duties, if this matter be not seriously taken up, and justly adjudicated according to the principles of our Reformed Church. The *system* of Popery, now essentially adopted by this party is quite as much *opposed* to that of our Church as the Socinian system, whatever may be thought of their comparative evils. The points of disagreement are fully as distinct and obvious. And if the University of Cambridge, in the last century, did remove from its bosom, by a judicial process, a member who had imbibed Socinian sentiments, we see no reason why the University of Oxford should not proceed in a similar manner against such as now avow Popish sentiments. The comparative heterodoxy of the two systems is not the point, but their manifest and direct tendency to subvert the principles of our Church. They are alike destructive to our Reformed system of truth. If, therefore, we value this system, we must necessarily resist every attempt to undermine it. But to allow free liberty, and even countenance, if not positive, yet negative, to those who are endeavoring to overturn it, betrays a very doubtful attachment to our reformed religion, and great indifference to its interest and support.—*London Record.*

From the London Record of July 15.

PROFESSOR PUSEY'S VINDICATION OF TRACT NO. NINETY.

To the Editor of the Record.

Sir:—Without note or comment, I beg to avail myself of your pages to submit to more public observation, and to the serious consideration of all whom it may especially concern, the following misquotation, as I cannot but esteem it, in Dr. Pusey's letter to Dr. Jelf, in vindication of the interpretation of the Articles treated of in Tract 90. I offer this detection without note or comment, on the principles, "Verbum sat sapienti," and "Ex uno disce omnes."

On the subject of the change, which the elements of bread and wine receive in the Lord's Supper, Dr Pusey alleges the following quotation:

"BISHOP RIDLEY.*

"Both you and I agree in this; that *in the Sacrament* is the very, true, and natural body and blood of Christ, even that which was born of the Virgin Mary; which ascended into heaven; which sits on the right hand of God the Father; which shall come from thence to judge the quick and the dead; only we differ *in modo*, in the way and manner of being. We confess all one thing to be in the Sacrament, and dissent in the manner of being there. I confess Christ's natural body to be in the Sacrament by spirit and grace, &c. You make a grosser kind of being, enclosing a natural body under the shape and form of bread and wine."

On turning to *Foxe's Acts and Monuments* in the cited place, I find Ridley's *full* and *ungarbled* confession to be the following:

"Both you and I agree herein, that in the Sacrament is the very, true, and natural body and blood of Christ, even that which was born of the Virgin Mary; which ascended into heaven; which sitteth on the right hand of God the Father; which shall come from thence to judge the quick and the dead; only we differ *in modo*, in the way and manner of being; we confess all one thing to be in the Sacrament, and dissent in the manner of being there. I, being fully by God's word thereunto persuaded, confess Christ's natural body to be in the Sacrament indeed by spirit and grace, because that whosoever receiveth worthily that bread and wine, receiveth effectuously Christ's body, and drinketh his blood (that is, he is made effectually partaker of his passion): and you make a grosser kind of being, enclosing a natural, a lively, and a moving body, under the shape or form of bread and wine."†

Commending to the *reflecting* notice of all who may read these extracts *the omissions* of the former which are supplied in the latter,

I remain, Sir, yours, &c., T. H.

* *Foxe's Acts and Monuments*, p. 1598, quoted by Laud against Fisher, § 35.

† Seeley's Edition of *Foxe*, vol. vii., p. 527.

☞ The notice of Bishop Ives' charge is, unavoidably, omitted this week. We hope to find room for it in our next.

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